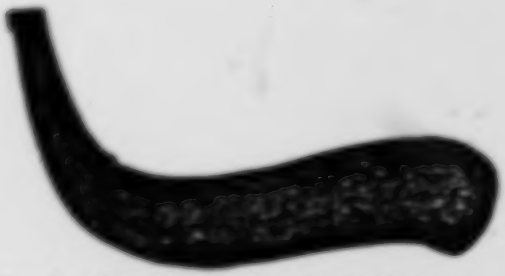
/337 cont./

[543] [496] [534] Once their fields are free of weeds, the Chiriguano call together relatives and friends. On the date agreed upon, all go to the fields early in the morning, after waking each other up with shouts, whistles, and by blowing into cow horns, which for them take the place of horns (in Chiriguano: waka-ranti) (Fig. 5), each trying to outdo the other. In olden days the [522] village chief used to take part in the sowing and watched to make sure that all helped one another.



[534] [321] Fig. 5. Cow horn (waka-ranti) which the Chiriguano use for a horn. The end is carved into a mouthpiece. Prov.: Ibopeyti. (1/5 nat. size.)

Sowing is done in a very simple way. If the ground is soft, the Indian sticks his shovel vertically into the soil, after giving two or three thrusts in order to push it in as far as possible. He enlarges the slit by pushing his shovel forward without drawing it out and slips two or three kernels of corn into the opening. Without changing position he makes two or three similar holes on his right and left, takes a step forward and begins again. The plants thus grow in a certain alignment /338/ which is far from perfect. Since several work at [461] a time, the job is done quickly. At noon, or about two o'clock [273] in the afternoon at the latest, they have finished their task and go back to the village where the chicha or kĩwi, which the owner of the field has had prepared for his helpers, awaits them

/196 cont./

301 Indian youths who cannot sport a bead necklace make them out of shell, Yatita, which is abundant throughout the region.

[321] /197/ The pieces are flat and round like a small button. They make a hole in the middle and string them one by one, making a knot in the string in order to separate them. Since the shells are white, a necklace on a Chiriguano's black neck is like a fly in milk (1).

[562]

1. The shell necklace is worn solely by men. I checked carefully and saw that they alone wear it. I have several of them that I found in a grave which was uncovered by the rain.

301 562 For men there is another necklace of beads, Ndamicha; a string of these with a large one in the middle, Ndamicha ichi, mother of the beads, is valuable. The ndamicha even comes mounted in the hole of the tembeta, which then is valuable and is called Ndamicha-rembeta, tembeta with bead.

114 301 562 It seems that the explorer and expeditionist Touar is not completely correct when he says that these necklaces are made of coralline, malachite, etc. The Indians do not tell where they come from. Perhaps with careful analysis it could be learned what type of material they contain and which animal produces them naturally, such as the coralline. What is beyond doubt is that today's explorers do not give them the value that they would have if they were true pearls. The former value of beads among the Indians themselves was, as I have said, conventional. The same gentleman is not entirely correct when he states that the Chiriguano women wore shell necklaces. Perhaps they were used by the Tapíi women, where he stayed for a long time in his efforts to see Olympus from Izozo.

301 562 Women's necklaces are abundant and are of different forms and colors. Some are round and black, Mboinu, companion of beads, others red and curly, Mboichanchi, curly beads, and others long and black, Sebadilla. There is also no lack of women who in addition to the above-mentioned ornaments place around their necks a string of silver coins, all of the same size.